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ABSTRACT

A wide-ranging study of the centrality of the mosque to Islamic education in Pakistan emphasizes Islamic educational traditions, the historical background of such education, the obstacles to educational improvement in Pakistan, and the attempt to provide universal primary education. Traditionally, the Prophet Mohammad and the Holy Quran have been sources of knowledge, inspiration to further education, and Islamic principles. They thus provide a foundation for traditional Islamic educational institutions such as the Kuttab (for elementary education), the mosque, and private scholars. Conventional schools, however, have proved incapable of resolving such representative problems as illiteracy, low enrollments, and high costs and dropout rates. To remedy these ills, Pakistan's New Education Policy of 1978 proposes the exploitation of the mosque's traditional educational role. Though more research is needed, the enduring centrality of the mosque in education suggests its importance as an instrument for educational improvement and the spread of literacy in Pakistan. Three tables present literacy rates in Pakistan (1972), estimated 1982 enrollments in Punjab Province, and comparative expenditures for conventional and mosque schools. Appendixes provide a statement of national educational aims, extracts from religious books, a map of Pakistan, and an account of traditional Islamic education in other countries. (PB)

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59

The Mosque schools in Pakistan: an experiment in integrating nonformal and formal education

K. A. Khan

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THE MOSQUE SCHOOLS IN PAKISTAN: AN EXPERIMENT IN INTEGRATING NONFORMAL AND FORMAL EDUCATION

K. A. Khan

Unesco: International Institute for
Educational Planning

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INTRODUCTION

In every civilized country of the world it has been accepted as a basic right for an individual to have access to education. From whatever angle - moral, social, cultural, economic or political - education has been recognised as a prelude to growth, development and sublimation of human society. For quite sometime it has been said that education is an investment in development and the economists have been propounding theories of educational planning putting in the limelight such concepts as cost-benefit-ratio, the residual growth factor, opportunity costs etc. One might find it difficult to completely reconcile oneself with the jargon of the economists or even agree with their economic justifications for educational development. However, it remains a fact that in the policy documents of most countries, the subject of education occupies a significant place for a variety of reasons - reasons other than economic. The education policies of nations reflect and embody principles of actions considered most suitable for the achievement of national objectives. Since the advent of the present century, the geo-political map of the world has undergone a tremendous change and with the coming into being of a large number of nation-states, the need for education as a vehicle of change has not only been felt but also been fully utilized.

Pakistan which attained its independence in 1947 was established as an ideological state through democratic process by the Muslim people of the South-Asian subcontinent. The demand for Pakistan, a separate homeland for the Muslims of the subcontinent was based on the principle that unlike other religions, Islam was not merely a set of rituals, but a code of life which encompassed the whole spectrum of moral, spiritual, social, cultural, political, economic and legal values. As such all those who professed this belief had a distinct approach and outlook towards the problems and their solution which confront them in this world and the world hereafter. They derived inspiration and sought direction from the Holy Quran and the life of the Holy Prophet Mohammad (Peace be upon Him).

Before and after the establishment of Pakistan, the father of the nation, Quaid-e-Azam Mohammad Ali Jinnah had made a number of times, public announcements and declarations that Pakistan would be governed by laws as enunciated in the Holy Quran and the Sunnah

so that the Muslims may ordain their lives in accordance with the dictates of Islam. Consequently, the Constituent Assembly of Pakistan approved and passed an 'Objectives Resolution' re-affirming its unflinching faith in the tenets of Islam and for the adoption of Islamic principles. Despite numerous political upheavals and changes and introduction of various constitutions, the Objectives Resolution continued to be the part of each fundamental document.

These guiding principles and the Islamic spirit have been reflected fully in the successive Education Policies of the country. The National Education Policy 1978 has taken full account of the need for education in accordance with these principles. In fact the policy centres around producing educated, faithful and loyal Muslims. (See Appendix I).

Naturally, the question arises as to what we understand by the term 'Islam', what it stands for, and why the state of Pakistan adheres to this concept so firmly. The present-day world differs completely from the Islamic view of education. Is is generally understood that Islam is a religion, and religious education is not consistent with the modern concept of secular or liberal education. But the state of Pakistan has enshrined in its fundamental law as well as in its Education Policy to promote such an education which should foster in the hearts and mind an abiding loyalty to Islam. To understand this we shall have to look for the meanings and the ideology of Islam and discuss the concept of education in Islam.

The literal meaning of the word 'Islam' is peace and it also means surrender or submission of man's will to the commandments of God. These commandments have been given through a succession of Prophets, including Moses and Jesus, and last of the Prophets in the succession order was Prophet Mohammad (Peace Be Upon Him) through whom the final divine message was revealed. The final message is contained in the Holy Quran which supersedes all previous messages. The Holy Quran contained principles which regulate man's life and govern his conduct towards the creator, his fellowmen and those who rule the community. Right conduct is as important as right belief. The right conduct has been defined to contain virtues like fulfilment of promise, kindness to all, gratitude to parents and forgiveness to offenders. Disapproved conduct, which is a form of self-centered particularity and an egotism that refuses to recognise the good of all in good of everyone, may lead to social penalties in this world or torment in hell, depending on the gravity and on divine mercy.

Islam has an all-embracing philosophy of life and for this the Holy Quran has described it as 'Din'. There is no separation between religious, economic and political affairs or between Church and State. The law governing both these spheres is indivisible divine law. In Islamic state the ruler is the guardian and not the maker of the law, be he Prophet himself, a Caliph, or later Sultans and the present-day rulers. The duty of the ruler is to see this law applied as far as it is within his powers. Members of the community owe him obedience as a religious duty in as far as he is guardian of the law. As such Islam is at once a faith and a code. This concept of Islam is now being understood in the West, though with different interpretation, as is evident from the excerpt from the "Religion In History Books" published by the Council of Europe in 1972. (See Appendix II).

Muslim scholars have elaborated this point further and described belief in God as a great liberating force. Before Islam, the society was not only living under the fear of the powerful clergy who preached and practiced the worship of gods and goddesses, but also the fear of chiefs and rulers. It was a society of the elite where poor were despised and the powerful felt pride in their blood and race. Belief in one God, the greatest of all and fear of no other than the Almighty liberated the human mind from many fears and gave the individual a sense of equality with everyone in the society.

Therefore, to be a Muslim one has to negate everything in this universe and assert the presence of Allah and of Mohammad (Peace Be Upon Him) as Messenger of God. Islam accepts only one authority and the orders of that one authority which is omnipresent and omnipotent - Almighty God. And the way to attain the nearness of God or to attain His pleasure is piety, i.e. good deeds. When one owes allegiance to that Almighty, then he is freed from the fear from other gods and the demi-gods. This single act liberates the human mind of the fear of the wordly power or authority of a person or a group of persons. It provides the basis of equality with all the human beings and also inculcates in each individual to do maximum good to attain maximum nearness of the Almighty. The concept of submission (which is the literal meaning of word Islam) to an omnipotent authority and attaining His nearness through good deeds also provides a basis of system of education which is both liberal and democratic. The much-lauded secular concept of education has on the contrary chained the human thought into a monotonous narrow rut and made it more sacresanct than even the much ridiculed non-secular systems of education. They have carved new gods; gods of nationalism, gods of party discipline, gods of economic disciplines to the utter disregard of the individual liberty. They have made their ideology much more rigid than the concept of life for which Islam stands.

It has earlier been mentioned that Islam does not distinguish between religious and secular sectors of life. Every action or activity performed for the good of one's family or community is an act of worship and of piety for which there is a reward according to Islam. There is a well known rule that any person who leaves his home to earn for himself and his family or goes out to acquire knowledge is engaged in worship till he reaches back to his home. Even in this kind of secular act he is performing a religious duty. As such the concept of secular education in the Western terminology is quite irrelevant in the context of Islam as the believers in Islam regard their faith as a practical code of daily conduct.

The traditional system of Muslim Education has by most of the Western writers been described as a religious system (as against secular). Some of the Muslim writers and educationists, too, seem to have adopted this view, in as much as Muslim education started with the teaching and learning by heart of the Holy Quran and of the Sunnah (the life of the Prophet). If one knew the history of early Muslim Education systems, particularly in Arab lands one would know that the Holy Quran was the only written text available to the Muslims and as such it was the first textbook of the Muslims which contained doctrines, directions and guidance concerning every aspect and attitude of life, including the duties and rights of the individuals, relationship between men, relationships with other communities and nations personal health and hygiene, social obligations,

application of logic, search and exploration of unlimited bounties yet hidden from the human eyes. For centuries the Holy Quran has remained the source and fountain of all knowledge for the Muslims and inspired them to attain knowledge. Every Muslim child was supposed to acquaint himself with this initial textbook and as he grew in age he could take up all other subjects.

If the purpose of all knowledge or education is to create awareness and homogeneity in society, then where has the teaching of the Holy Quran been found lacking? The tragedy is that due to ignorance or a bias motivated by political and economic dominance of other nations, Muslim educationists had adopted an attitude of denial of the system through which they themself had attained the wordly heights. Success in the political field does not necessarily mean the superiority of values of the victorious power nor does it mean the inferior quality of the value system of the vanquished. Instead of looking into the causes of the stagnation of their socio-political system and their non-adherence to their basic code they started accusing their system of education. This system has even now the potentiality to invigorate the weakened sense of values and create a healthy society having respect for the moral values, human dignity and equality, equality in law, opportunity and status. As the formal system has failed to deliver these goods, it is necessary that we should look into the old systems of education, including that of Muslim education, to promote the cause of education. To quote Hisham Nashabi from 'the Islamic City' published by Unesco.

> "In recent years, due mainly to the special attention that education is receiving at the national and international levels, and as a result of the growing dissatisfaction with the ability of modern educational methods and institutions to cope, either qualitatively or quantitatively, with the educational situation and needs of the world today, some scholars have begun to study the basic educational concepts and practices of past civilizations with the intention of rendering a service to scholarship, and also with the hope of finding some inspiration which could be of value for the renovation of modern education".

II. THE ROOTS OF ISLAMIC EDUCATION

THE PRIMATE OF EDUCATION IN ISLAM

The advent of Islam brought some radical unheavals in as much as it challenged the authority of gods along with the institutions that maintained or nourished idol worship, introduced the idea of equality, opposed human slavery and made it incumbent upon the society to provide financial assistance to the poor. These concepts brought Islam directly into conflict with the vested interests of of exploiters and foreign rulers occupying the Arab lands. It also created a stir and scare in the adjoining lands as this ideology had the potential of being contagious.. Islamic concepts and teachings necessitated the creation of institutions to educate the believers in Islam. In fact, Islam attached great importance to the acquisition of knowledge (Arabic word Ilm) and considered ignorance as antithesis to Islam.

An immense incentive has been provided in the Holy Quran for learning. The first revealed verse opens with an injunction addressed to the Holy Prophet 'to read' (IQRA). At a number of places one finds exhortations like these:

- None can grasp the message of revelation except men of understanding and those firmly grounded in knowledge. (iii, 7, 8, vi. 105; xxii, 54; xxiv, 6).
- Allah bears witness that there is no God but He, and the angles and the men endowed with knowledge, established in righteousness (iii, 16).
- Lack of true knowledge leads people to revile the true God (vi, 108).
- Whosoever has been given knowledge has indeed been given abundant good (ii, 269).
- Only those people will be promoted to suitable ranks and degrees who have faith and are possessed of knowledge (iviii, ii) and only those who have knowledge really fear God and tread the path of righteousness (xxxv, 28).
- Say, 'are those who possess knowledge and those who do not possess knowledge, on equal footing?' (xxxix, 9).
- And say, O my Lord, increase me in knowledge (xx, 114).
- It is He who taught with the pen and He gave knowledge of what man was ignorant.

Besides the injunctions, the Holy Prophet emphasized the importance of knowledge (in Arabic Ilm) and exhorted the followers:

- He dies not who seeks knowledge.
- Seeking after knowledge is obligatory for every Muslim.
- Seek knowledge even though in China.
- He, who leaves his home in search of knowledge, walks in the path of Allah.
- A word of wisdom is like the lost treasure of a believer who has got the best right to secure it wherever he might have found it.
- To be present in a circle of learned men is better than prostrating oneself in prayer a thousand times or visiting a thousand sick persons and attend a thousand funerals.
- Acquire knowledge, he who acquires it in the way of Allah performs an act of piety; he who speaks of it praises the Lord; he who seeks it adores God; he who dispenses instruction in it bestows alms; he who imparts it to the deserving persons performs an act of devotion.
- A father can confer on his children nothing more valuable than the gift of education, it is better that a man should secure a good education for his children than he should leave a treasure of gold and silver for them.
- The ink of scholar is more holy than the blood of martyre.
- Seek knowledge from the cradle to the grave.
- Should the day come wherein I increase not in knowledge wherewith to draw nearer to God, let the dawn of that day be accursed.

It was the study of the Holy Quran and Hadith (sayings of the Prophet), the twin fountainhead of knowledge, that created all the impulse and impetus for cultivation and advancement of Islamic learning. In the early days of Islam, the first teaching place of the Muslims was the house of Arqam in Mecca, a companion of the Holy Prophet. Those who embraced Islam in the beginning received education privately in a house and later when the Prophet migrated along with his companions, to Madina and built a Mosque, known after him as the Mosque of the Prophet, it was used both as a place of worship and for instruction to his companions. The Holy Prophet paid special attention to the education and used to sit in the Mosque at a place which came to be known 'al-Suffa'. Those who attended these lessons were called 'companions of al-Suffa'. After education in the Mosque the followers used to go far and near places to spread the message of Islam. Persons who possessed knowledge were sent to adjoining countries as emissaries.

THE ROLE OF THE MOSQUE IN EDUCATION

The boarding and lodging expenditure of those who came from outside were borne by the community. In Madina there were 9 such Mosques including the Mosque of the Prophet where education was imparted. There were 20 other Mosques in other parts of Arabia which were used at that time for education purposes. For female education, the wives of the Prophet, three of whom were educated, played a significant role. Muslim women used to get lessons from the wives of the Prophet. Every Muslim was also supposed to convey to others whatever he had learnt about the teachings of Islam by word of mouth. The importance of education in Islam could be judged from the fact that during the lifetime of the Prophet "the teaching of reading and writing was accepted from non-Muslims as ransom for their liberation from captivity". In the words of Hisham Nashabi, "It is a remarkable fact that the mosque, as an educational institution, was the first and most effective instrument to assist the transition of Arab society from a primitive stage in which the oral tradition was a dominant

characteristic, to a developed stage, based on the written tradition".[1] The deep-rooted oral tradition of pre-Islamic days, instead of being abandoned was systematically institutionalised. The human memory was used to narrate the events mentioned in the Holy Quran and also memorise the Holy Quran by heart.

The Prophet was, therefore, the first teacher of the believers, for it was through him that the revealed word of God was transmitted to the Muslims. As such he was the highest example of human perfection. The manner in which he discharged his functions as a teacher influenced the whole course of Muslim education. The practice that was established during his lifetime continued to be performed in the same spirit by the first four Caliphs. Later on, when the City State of Nadina grew into a large country, the political centre under the Umayyads was shifted from Madina to Kufa. The political and administrative requirements must have necessitated the composition of a service structure consisting of educated persons and persons trained in state-craft. However, much is not known about the educational progress during the first century of the Hijrah (Muslim calendar which is based on lunar movement), except that the Mosque served as the main educational institution.

During the second century of the hirjrah due to Arab conquests outside Arab lands, there emerged the need to learn Arabic for the Muslims of non-Arab origin and also for performing the official duties. Thus the teaching and writing of Arabic language was introduced in the curriculum in the Mosque. It was in this century that the Muslims developed the basis of Islamic theology and scholars like al-Hasan-al-Basri introduced the subject of Kalam (ilm al-Kalam) in the Mosque in Basrah. "Thus, the mosque as a house of learning became confirmed and the different sciences revolving mainly around religious themes constituted the major part of the curriculum... The heydays of the mosque as an educational institution extended roughly between the beginning of the second and the end of the third century of hijrah... This period coincided with the appearance of the great Muslim legists and theologians -- Imam Malik b. Anas, Imam Abu Hanifa, Imam Ahmad b. Hanbal and Imam al-Shafi'i, to mention only the most prominent".[2]

OTHER INSTITUTIONS OF LEARNING

Alongside the Mosque, another type of educational institution developed during these two centuries. This was called 'kuttab' and was used for elementary education. Similar institutions were said to be in existence in the pre-Islamic era but they got a boost on account of the need for more educated persons. The Kuttab was not of a uniform type. In some Kuttabs, reading, writing and arithmetic was taught, in some only the Quran while in still others it was both. In addition, education was also being imparted by the religious scholars at their homes. According to Hishan Nashabi, the shops of the paper merchants which were called 'warraqun' were also used for educational purposes for many years.

1/ 'The Islamic City' Published by Unesco.
2/ Ibid.

During the third and fourth centuries of the Islamic calendar, two new educational institutions of higher learning came into being. These were called Dar al-Hikmah and Dar al-Ilm. They were established outside the Mosque and in these institutions greater attention was given to those subjects which were not prominent in the Mosque curriculum. These were a sort of research academies of the Greek style and teaching in these institutions was of secondary importance. Due to increased influence of non-Arabs during the Abbasid period, the main function of the Dar al-Hikmah was to translate books from Greek and Sanskrit into Arabic. It is said that generally Dar al-Hikmah was established around the library and that there have been many such institutions in other cities of Iraq besides the famous Dar al-Hikmah of Baghdad. It is also said that the idea of Dar al-Hikmah was derived from the Persian rulers while the idea of Dar al-Ilm was derived from the pre-Islamic Egypt. There was probably a Dar al-Ilm at Baghdad but the most renowned one was the one founded by the Fatmid Caliph al-Hakim bi-Amri'llah in the year 495 of hijrah.

In the fifth century of the hijrah, under the patronage of Saljuq rulers another institution for education was sponsored by the State. This was called 'Nadrassah'. The State exercised control over these Madrassahs to some extent. It may be mentioned that the Saljuqs did not interfer with the tradition of Mosque as a place for learning. They supplemented educational activity by spreading Madrassahs in Persia and Iraq. The first such Madrassah was established at Nishapur in Persia. Some more Madrassahs were established during the period of Malikshah. The most famous of these Madrassahs was founded by Wazier Nizam ul Mulk at Baghdad which in the history of Muslim education is known as Madrassah Nizamiah. This was established during the years 457 to 459 hijrah. Many such institutions were built by Nizam ul Mulk in Iraq. They were replicated in most of the Muslim countries. The significance of Madrassah lies in the fact that the State accepted the responsibility to educate people at such a large scale.

During these centuries differences of views among the scholars surfaced. For ensuring stronger ideological or intellectual identity, the Caliph al-Mustansir built al-Madrassah al-Mustansiriyyah in the year 631 hijrah. This grand Madrassah had scholars from all the four Sunni schools of thought. The Caliph himself took a keen interest in this institution and provided maximum facilities to all the scholars and even to the students. This included free boarding and lodging. Establishment of these Madrassahs did not mean that other educational institutions such as the Mosque, the Kuttab and private teaching by scholars at their homes had been dispensed with. These institutions continued playing their rôle side by side with the Madrassah, Dar al-Hikmah and Dar al-Ilm. It may also be made clear that the curriculum of the Mosque did not exclude the teaching of medicine[1/]. Medicine was considered a part of philosophy (in Arabic hikmah). The teaching of medicine was however, done separately as well. Bimaristan, a Persian version of hospital was an institution which performed functions of treating the patients and teaching the students. Bimaristan was like the present day hospital attached with the medical college or the medical university. The system of imparting education in medicine along with

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[1/]Ahmad Isa, Tarish al-bimaristanant fi'l Islam, Damascus, 1357/1939, 168.

the Islamic jurisprudence (fiqah), logic (mantaq) and the Quaran and the Sunnah has been practised until recently. In the South-Asian sub-continent in a number of Islamic institutions (Dar ul Ulcom, or Jamia Islamia) these subjects were being taught. One might find many such surviving institutions in India, Pakistan and Bangladesh. In Pakistan their number is estimated to be 1,200 in which 55,000 students are receiving education in religious subjects like Hadith, Tafseer and Fiqah. In most of these institutions 'Dars-e-Nizamiyah' - a curriculum designed by the Madrassah Nizamiyah of Baghdad is followed with slight modifications. A large number of these institutions exists in Bangladesh and surprisingly they impart education in Urdu. A serious thought is being given to enhance the level and prestige of these institutions in Pakistan [1]. These institutions are mainly concerned with the preparation of religious scholars who could take up the responsibility as Imams of the Mosque. A similar institution, Jamia Ashrafia in Lahore has recently introduced formal education side by side with the religious education.

In the Muslim world there existed another institution which commanded a great influence amongst the people in certain areas and groups and this was the institution of mystics or Sufis. Though no formal education was imparted, the followers felt that they were being educated by their spiritual leader. They thought that through the attention (or concentration of will power) of the Sufi and by remaining close to him (haiqa or zawiyah) they would be able to ordain their lives. Some of these Sufis were great religious scholars. To name a few of the most prominent, one may mention Syed Abdul Qadir Jilani of Bahgdad, Sted Ali Hajveri of Lahore, Salim Chisti and Nizam ud Din of Delhi. They had a large following and disciples liked to follow the footsteps of the spiritual leader. This in itself is an interesting study but outside the present paper. For our purpose it would suffice to quote Tibawai:

> "Almost all great sufis were also great teachers. The followers of great teachers eventually organised themselves into orders. Their members were drawn from all classes of society, and in later history claimed powerful following in the craft guilds. Spiritual and moral education was the central core of the system in all these orders. Teaching and devotion were practised anywhere, but formally in the Zawiyah. This was a parallel to the Maktab in that it taught the elements, but superior to it in that it provided education at a higher level." [2].

One who is aware of the role played by these orders like Chistia, Naqashbandia, Qadiria, Suhrawardia, Nizamia etc. in the South-Asian sub-continent, would know that it was through the teachings of these sufis and their orders that Islam had been introduced and a large number of non-Muslims had embraced Islam.

In conclusion, one might say that "The maktab was the equivalent of the primary school, the madrassah was the intermediate stage and the mosque was the apex of the system. It was, and still is, the university of Muslim education. The most famous of these mosque universities is Al-Azhar of Cairo". [3].

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[1] Pakistan National Education Policy, 1978

[2] Islamic Education by A. L. Tibawai, London, 1972, page 32

[3] Aims and Objectives of Islamic Education by Syed Muhammad al-Attas, King Abdul Aziz University, Jeddah, 1979.

The concept and classification of knowledge in Islam is by itself a lengthy subject. A number of earlier and contemporary Muslim scholars like al-Ghazali, Ibn Khaldun, al-Maturidi, Ibn Rushad, al-Farabi, Ibn Sina, Fakhar al-Din Razi have dealt with this at length. For our purpose it would suffice to quote M. A. Zaki Badawi:

> "Muslim educators unanimously agree that the purpose of education is not to cram the pupil's minds with facts but to prepare them for a life of purity and sincerity. The total commitment to character-building based on the ideals of Islamic ethnics is the highest goal of Islamic education" 1/.

It may also be made clear that the traditional system did not lay emphasis only on the inner purity or idealistic endeavours but also recognised the importance of relevance to the needs of the society and learning the skills.

> "Traditional Muslim education was not an activity separated from other aspects of society. It acted in harmony with all other activities and institutions to confirm them and to be reinforced by them..... The level of achievement of the student in the traditional system was regarded as of equal, or indeed superior, importance to his attainment in other spheres" 2/.

1/ 'Aims and Objectives of Islamic Education' by Syed Muhannad al-Attas, King Abdul Aziz University, Jeddah, 1979.

2/ Ibid

III. PROBLEMS OF EDUCATIONAL GROWTH : THE EXAMPLE OF PUNJAB PROVINCE

Profile of Pakistan

The Indian subcontinent has been ruled by Muslims for about 800 years. Pakistan emerged on the world map on August 14, 1947 as an independent country and as a result of struggle for a separate homeland for the Muslims of the subcontinent. Pakistan consisted of two geographical units, East Pakistan and West Pakistan. These two were located apart with an Indian territory of about 1,600 km. in between. In 1971, the East Pakistan unit was separated and a new country was established under the name of Bangladesh. Today Pakistan comprises the former West Pakistan, equal in size to Spain and Italy together with an area of 794,630 km^2.

As may be seen in Appendix III, Pakistan is bordering Afghanistan, USSR, China, Iran and India. The South-western part is the Arabian sea. Pakistan presents a diverse landscape of eternally snow covered mountains, majestically flowing rivers, green fertile plains, deserts with moving sand dunes and denuded hilly ranges. In the North-east, Pakistan has beautiful valleys like Hunza, Gilgit, Swat, Kaghan, Swat and Chitral. The historic Khyber Pass is located in the Hindukush range of hills and the Himalayas spread parallel to the Koraroram mountains, one of its peaks is the highest after Everest.

The capital of the country is Islamabad, which is a new city growing rapidly. It is separated by a road from Rawalpindi city, a flourishing divisional headquarter of the Punjab. The population of Pakistan is estimated between 75 and 80 million of which 30 per cent approximately are urban. The population is growing at an alarming rate of about 3 per cent annually. The new census is being conducted in March 1981 and the population figures would be available by the middle of the year.

Pakistan has a federal form of government. It has four Provinces; North West Frontier (NWFP), the Punjab, Sind and Baluchistan. Constitutionally there is a parliamentary form of government. The Prime Minister is the head of the government and presides over the meetings of the cabinet, while the President is the titular head of the State. Each Province has a Governor appointed by the Federal government. He is the chief executive of the Province. In all the Provinces, there is an elected Assembly which appoints the Chief Minister who has a cabinet of Ministers. Each Province has been divided into Divisions for administrative purposes. In each Division the number of Districts varies from 3 to 5. The District is further divided into Tehsils which are the lowest administrative unit.

The structure of education

In Pakistan, education is on a so-called 'concurrent list' of subject which means that both the Federal and the Provincial governments can make laws concerning education. Important matters like the education policy, planning and curriculum are bing taken care of by the Federal government for the purpose of uniformity and equity among the Provinces. The Provincial governments are solely responsible for all matters concerning implementation of education policy and organisation and management of the educational set up. They are also responsible for the recurrent budget, while the finances for the development are provided by the Federal government. It may be pointed out that the concept of development budget and non-development budget in Pakistan is different from other countries, particularly for instance India. The recurrent or 'non-development' budget consists of the salary component and contingent expenditure on stationery, electricity, water rates, rent etc. It also includes the expenditure on new posts created as a result of opening of new institutions under the development schemes. But in the case of projects financed by an outside agency or pilot programmes, the salary component is met out of the development budget. In case of continuation of the project, the posts are included in the recurrent budget. In the discussion that follows, the terms used may be understood in the light of this explanation.

At the Federal level, there is a Ministry of Education headed by the Minister for Education, and the highest senior officer in charge of the Ministry is the Education Secretary. The same way, the Provincial Education Department is headed by the Minister for Education and the civil servant responsible to look after the activities of the Department is called the Education Secretary. For the administration of education, the Province of Punjab for instance, is organised on Divisional basis; there are five Divisional Directorates with one Directorate of Public Instruction at Provincial level to co-ordinate the activities of the five Divisional Directorates of Education. On the side of Technical Education, there is another Directorate. The Divisional Directorates have District Education Officers working under them to look after the schools in the Districts. In larger Districts, there are female District Education Officers as well. Under the DEO's, there are Deputy District Education Officers and Assistant Education Officers. For college administration, one Deputy Director and one Assistant Director are attached with each Directorate, as the number of colleges is relatively small.

The national thrust towards universal primary education

According to the 1972 census, the literacy rate in Pakistan is 21.7 per cent. Table 1 will show the province-wise and sex-wise position of literacy. Closely correlated with the literacy situation are the problems of primary education, although since independence in 1947 enrolment in Primary education has increased by about 7-8 times. This has been a significant achievement but due to rapid growth in population, the absolute number of children of the relevant age-group not enrolled in primary schools, has increased. At present about fifty per cent of the relevant age-group are in schools, the situation is being further aggravated by drop-outs which again are estimated at fifty per cent.

Table 1. Literacy rates in Pakistan and Provinces, 1972 census.

Locality	Total	Urban	Rural
	%	%	%
Pakistan	21.7	41.5	14.3
Male	30.2	49.9	22.6
Female	11.6	30.9	4.7
N. W. F. P.	14.5	33.7	11.0
Male	23.1	44.7	19.0
Female	4.7	19.9	2.2
Punjab	20.7	38.9	14.7
Male	29.1	47.8	22.9
Female	10.7	28.0	5.2
Sind	30.2	47.4	17.6
Male	39.1	54.5	27.5
Female	19.2	38.4	5.8
Baluchistan	10.1	32.3	5.6
Male	14.8	42.4	9.2
Female	4.2	19.2	1.3

In 1976-77, the primary enrolment ratio in Baluchistan was estimated at only 32 per cent, in North West Frontier Province it was 52 per cent, in Sind it was 59 per cent and in the Punjab it was 56 per cent. The enrolment ratio for children in rural areas of Baluchistan was 30 per cent, in N.W. F. P. 50 per cent, in Sind 42 per cent and in the Punjab 48 per cent. Besides urban-rural disparities in enrolment, there has been a disparity amongst males and females. Only 33 per cent of female children of relevant age-group have been attending primary school classes in the country. The outlook for girls in rural areas was even bleaker. According to figures of 1976-77, only 10 per cent of rural female children of Primary age-group were enrolled in Baluchistan. In N. W. F. P. their enrolment was 14 per cent as against 16 per cent in Sind and 29 per cent in the Punjab. Moreover, drop out in Primary level has been greater among females than males.

To universalise primary education, the Government of Pakistan intends to launch a massive programme to achieve enrolment of all boys of Class I age by 1982-83 and universal primary enrolment of boys by 1986-87. In the case of girls, universalisation is proposed to be achieved by 1992. The age for admission to a primary school is 5 years. This will require mobilisation of government as well as total national resources. For this the Government had decided to make use of Mosques, Civic buildings, factories etc. for spreading fundamental education and also to start special programmes to achieve functional literacy. This includes the use of the tradition institution of Mohallah schools for the females. As a measure of strategy it is intended to revitalise indigenous institutions and structures created by the people themselves.

Situation Analysis in the Punjab

At the time of the establishment of Pakistan, the Province of Punjab was considered to be advanced both economically and educationally as compared to other Provinces. It had more educational institutions and a higher percentage of pupils. The Government, as a matter of policy used to supplement the private efforts for setting up educational institutions of all levels by way of grant-in-aid, keeping in view the strength of the students and the number of teachers employed. In urban areas, the private sector was quite active and despite the constant influx of rural population, the shortage of educational facilities was never felt. The ever increasing number of Primary and Secondary institutions was matching up with the increase in population except in the slum areas of the cities. Therefore, there was not much drain on the public exchequer on account of education in cities. But due to a sudden decision in September 1972 to make education free up to Matriculation (10th class) and to nationalize all the education institutions, private efforts received a great set back. The Government got burnt badly. The recurrent expenditure which used to be less than Rs. 40 crores ($40 million) shot up to Rs. 140 crores ($140 million). This comes to about 25 per cent of the total recurrent budget of the Provincial Government. Not only was the entire expenditure of the existing Government institutions and that of the institutions taken over to be borne by the Exchequer, but also all new institutions were in future to be opened by the Government. Leaving apart the personnel problems of the nationalized institutions, their had cropped up a problem of inspection and of equipment which was deficient in these institutions. Most of these institutions were run in rented buildings or structures below the standard prescribed for various categories of schools by the Buildings Department. Some of the buildings required major remodelling. Sufficient to illustrate the enormity of the problem, an amount of about Rs. 170 million was required to provide normal repairs to the nationalised institutions. In addition a large number of such institutions were run by private entrepreneurs in their own houses and a part of the accommodation continued to be in their possession. This resulted in large-scale litigation. In good number of cases the owners were able to secure ejectment of the school from the courts with the result that many institutions had to be merged into other institutions. This finally led to dwindling of the enrolment in many schools.

Over the past years, there has been negligible increase in enrolment in comparison with increase in the number of schools. For the past five years on the average 1,000 primary schools have been opened in the Punjab besides construction of new buildings to accommodate female teachers. On the average there are only 61 students in each primary school. Despite better conditions, the average number of students per school has registered a dismally slow increase of just one student per school over a period of eight years (1970-78). In the case of Middle schools the average number of students has increased from 245 per school to 249 per school and in the case of high schools the average number of students has increased from 602 to 622 students per school. Even if the targets proposed in the Fifth Five Year Plan (1978-83) and the National Education Policy are achieved, the enrolment ratio for Punjab will be 62 per cent at Primary, 26 per cent at Middle and 15 per cent at High school level (see Table II). Obviously there is a big gap to be filled.

Table 2. Punjab province: estimated enrolments of different age-groups in 1982. (1,000)

	Population	Enrolment	Percentage
Age group 5-9			
Both sexes	6 846	4 249	62
Male	3 602	2 811	78
Female	3 244	1 438	44
Age group 10-12			
Both sexes	3 556	926	26
Male	1 382	734	39
Female	1 703	198	12
Age group 13-14			
Both sexes	2 244	335	15
Male	1 178	268	23
Female	1 066	67	6

Source: Report on priority programmes for Children and Women of Punjab, July, 1980.

The overall dismal picture - the Province following behind in enrolment, heavy expenditure on education, high rate of drop out, low standard of education and non-participation of the community or the private entrepreneur in educational programmes - compelled the Provincial Government to take some radical remedial measures. As an initial step, the Provincial Government, after approval from the Federal Government, decided to allow private Associations and legally constituted bodies or social organizations to open schools. These institutions were also allowed to charge fees (no fee is being charged in schools under the Government control). To provide a further incentive, the Government provided land on long lease, free of cost, for building Primary, Middle and High schools and even colleges in the newly-developed colonies or extension schemes in the cities. Within a short span of this decision, many privately run institutions have again started functioning in large cities. This includes some colleges as well.

Moreover to mark the end of 1,400 years of Hijra and to celebrate the advent of 15th century of Islamic calendar, it was considered proper to launch a vigorous drive to intensify education. This decision was taken early in 1980 and over half a dozen districts were selected for this purpose. A great deal of favour was seen among the people and many individuals came forward to set up institutions even of higher education and to contribute money for the construction of schools and colleges.

The Punjab is also making a determined effort to contribute to the achievement of quantitative targets set by the Fifth Five Year Plan and the National Educational Policy. During the

current Plan period, it has been decided to open 13,000 new primary schools in the rural areas of the country. Of these about 6,000 primary schools will be opened in the Punjab. In the first two years of the Plan period, more than 2,000 primary schools have already been opened and it is planned to open 3226 primary schools in 1980-81, 1,250 in 1981-82 and 1,250 in 1982-83. In addition to opening new schools, some 17,000 primary schools in the country are to be reconstructed and improved. One of the reasons for the low enrolment and drop out is said to be inadequate buildings or no buildings. In Punjab at the moment there are 34,000 primary schools and nearly 66 per cent of these have shanty structures or no buildings at all. Every year buildings are being added to about 350 existing schools but due to the addition of about 1,000 new schools every year the backlog is adding up. The Provincial Education Department has initiated a 3 year development programme for providing buildings to 1,250 existing primary schools, besides adding 2,600 rooms in the existing schools (one room with each school). But these efforts, when viewed on the background of the prevailing situation and the rate of population increase, appear to be a drop in the ocean. Effective alternative methods of support to educational programmes will be needed in future. It is out of this dire imperative that the experiment of re-vitalizing Islamic education for the benefit of universal primary education has grown.

IV. THE ROLE OF MOSQUE SCHOOLS IN UNIVERSAILIZING PRIMARY EDUCATION

Earlier attempts: The Maktab scheme of Bahawalpur

It is not for the first time that the educationists in Pakistan have thought of making use of the mosque to promote the cause of education. One earlier experiment to revive the time-honoured function of the mosque as a seat of learning was conducted in the former State of Bahawalpur in 1953. This was a Princely State under British India which subsequently acceded to Pakistan and now forms part of the Province of the Punjab. The Constitution of Islamic Republic of Pakistan (Part III, Directive Principles of State Policy, Article 25) makes a specific mention about the mosque as a seat of learning. Under the heading 'Promotion of Islamic Principles' it is stated that:

1. Steps shall be taken to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the Holy Quran and Sunnah.
2. The State shall endeavour in respect of the Muslims of Pakistan;
   - (a) to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quran and Sunnah.
   - (b) to make the teaching of the Holy Quran compulsory.
   - (c) to promote unity and the observance of Islamic moral standards and
   - (d) to secure the proper organization for Zakat, Wakfs and Mosques.
3. To bridge the gulf between the 'religious' and mundane ways of teaching and to popularize the (Religion, Reading, Writing, Arithmetic) as the fundamentals of our Basic Education.
4. To evolve the Islamic pattern of life in its natural surroundings and give the students Islamic traits of character developed in a mosque because "the strength of Islam has not been the sword or army nearly so much as the Mosque and school".
5. To make the Mosque a community Centre for Social, Moral and economical betterment of the rural life by encouraging the villagers to set up Maktib, libraries, health clinics, rural clubs and social uplift societies on a co-operative basis.

In the light of these guiding principles, in the three districts of Bahawalpur, Bahawalnagar and Rahimyar Khan, the former State Government had decided to revive the traditional pattern and make mosques a seat of learning to combat the rampant illiteracy. This scheme was given the name of Maktab Scheme. Detailed rules were framed for the opening and the supervision of these Maktabs.

These Maktabs were opened mainly in villages where there were no schools and co-educational institutions, both for boys and girls for the first five classes. But separate Maktabs could be opened for girls if an educated woman was available in the village and was willing to teach. In order to run these Maktabs, village or Mohallah committees were formed which included the senior person of the village Patwari (lowest official of the Revenue Department in the village) or the Municipal Commissioner of the Mohallah and the Headmaster of the neighbouring village or Mohallah. These committees were given the name of "Taleemi Committees". According to a paper published by Chulam-e-Shabbir Bokhari "Maktab Scheme - a successful step towards mass education", this experiment in the now Bahawalpur Division of the Punjab yielded encouraging results. In the first 15 months about 60 thousand boys and girls of school-going age got admission into Maktabs. These Maktabs were given some amount by the Government as grant-in-aid while major expenditure was borne by the "Taleemi Committees". They collected funds called 'Masjidana' for financing Maktabs which were established in mosques. The Government, according to Bokhari, took up the responsibility of supervising 1,000 Maktabs and arranged in-service training for the 'Moallim Imams' as they were called.

The Maktab scheme started in the Bahawalpur Division was extended to other parts of the then West Pakistan in 1966-67 on the following lines:

(i) The scheme should be started in villages without schools only.

(ii) The scheme should supplement and not supplant the existing facilities of primary education.

(iii) The Union Council should be put into the overall control of the mosque schools in its jurisdiction. The salary of the Imam-Teachers should be fixed by the Union Council according to qualification in each case.

(iv) The mosque school should provide only first and second primary classes. However, the third primary class may be added where the teacher has necessary qualifications.

(v) The decision to provide the third primary class should be taken by the Deputy Commissioner on the recommendation of the Education Officers.

(vi) The District Inspector of schools should provide the overall supervision of the institution.

(vii) When after passing out a student applied for regular admission to the nearby school, the Headmaster of the school may give an admission test to the applicant.

(viii) The mosque school should be given grant-in-aid keeping in view the total enrolment and the number of students graduating.

(ix) The mosque school should follow the same syllabi and prescribed for the regular primary schools.

(x) The mosque school should admit both boys and girls. In villages this practice is already in vogue.

(xi) The scheme may be introduced as a pilot project .....

On the dissolution of the Province of West Pakistan and re-creation of the old Province of the Punjab since 1972, the scheme continued functioning in the Districts as mentioned above. Details are, however, not available about the increase or decrease in enrolment or the success of these Maktabs, nor has there been an evaluation report about their functioning. The main point that

emerges is that the number of these Maktabs did not show any increase. This could be ascribed to the indifference of the educationist, who favoured the formal institutions, or the lack of supervision by the officials. Even for the formal schools there has been ineffective supervision because of the inadequacy of the staff. Moreover, as a result of re-organisation, the supervisory or inspection staff was assigned certain administrative functions as well. Obviously due to this increase of work, lesser number of staff and dislocation of records, the Maktab scheme became dormant. After the enforcement of the New Education Policy in 1978 the programme has again been highlighted. Until now these Maktabs had been functioning as single-teacher schools with a Moallim Imam. But in view of the recommendations in the Education Policy, they are now to be converted into two-teacher schools by providing additional posts for teachers.

The rôle of the Mosque schools under the New Education Policy

As part of the New Education Policy, it has been decided to open 5,000 Mosque schools throughout the country during the current Plan period. The Province of Punjab has been allocated 2,000 Mosque schools to be set up during this period. The government has recognised that the mosque has traditionally been a centre of learning in Muslim society; educational institutions established in the mosque used to be owned and supervised by the community itself in the past. In most of the mosques even now children of both sexes go to study the Holy Quran and Islamiat. During the past two centuries of colonial rule these centres of learning have been suppressed, strangulated, or mutated. But in all the villages in the country there exist mosques with a solid structure which in most cases is better than the houses in the village. The size and the number of mosques usually correspond to the size of the village population, and as such mosques tend to have sufficient space to run a village primary school. Generally these mosques are well kept and well provided with facilities like covered space, floor mats, drinking water etc. Mosques are usually not used for prayer from the early hours of the day to about 1 or 2 p.m., and are again available between 2 to 3 or 5 p.m. and from 5 p.m. onwards.

According to the Education Policy, the Mosque schools will be organised on the basis of a unit of 20-30 students. The teaching programme will be so arranged that it would not clash with the prayer hours. In these Mosque schools the same curriculum will be taught as in other formal schools but with the addition of teaching of the Holy Quran. The teaching programme will comparatively be of shorter duration so that the children may get time to help their parents in the daily work. The Mosque schools will not be closed for the summer vacation and in this way the work load will be reduced and the loss of instructional time avoided. In addition to the Imam of the Mosque who will be teaching the Holy Quran and Islamiat, one Primary Trained Teacher (PTC) will be provided in each Mosque school who will be teaching other subjects. At present most of the Primary schools in rural areas are two-teacher schools and the same facility will be available in the Mosque schools.

In urban as well as rural areas of the Province most of the mosques are teaching the Holy Quran and Islamiat. This is being done free of charge, although parents of the students may if

they like give some money to the Imam or the mosque for conducting such classes. Since the Arabic alphabet is more or less the same as that of the national language (with the exception of few additional letters) of Pakistan, the child who learns to read the Holy Quran can also read the Urdu language. Urdu is widely spoken and understood throughout the country. In some of the mosques, particularly in cities, some enthusiastic Imams go a little further and teach the children the art of writing in Urdu script and some basic calculations. Whether in these mosques some prescribed course is followed and whether they have more than one level of study is a matter of great interest. The Bureau of Education in the Punjab, therefore, which is responsible for the collection and publication of educational statistics, has recently devised a questionnaire to collect information about the type and levels of education already being provided in the mosques which are said to be numbering over 90,000. Information is also being collected with regard to the facilities, such as free boarding and lodging of the students, number of classes and the staff and the financing of these mosque institutions.

While the scheme for Mosque schools was being discussed, apprehensions were expressed in certain quarters with regard to violation of the sanctity of the Mosque by using it for education. Every person entering the Mosque is supposed to be clean or should have done ablution (Arabic words Taharat and Wadu which is necessary before offering prayer). However, this objection was mainly on account of ignorance on the part of certain vested interests. They were perhaps not aware of the historical rôle of the Mosque in the Muslim system of education. Even now a large number of children in most of the Muslim countries go to the Mosque to learn the Holy Quran and this is one place where the parents do not object to co-education. While learning the Holy Quran the child learns about the Islamic concept of cleanliness. The same is the case in Pakistan. It has not been possible for the Education Department to introduce co-education throughout the Province at primary level. The more conservative parents are adamant in not allowing their daughters to study in a mixed school. Hence, in many villages there are separate schools in existence for boys and girls and at places the meagre enrolment does not justify their separate existence. In the 26,000 villages of the Punjab, there are 34,000 primary schools functioning and there are very few villages where there is no school. A lot of resources could have been saved if there had been no such social barrier. But in the case of Mosque schools, the parents are willing to send their daughters as has already been experimented in the Bahawalpur Division.

In addition to the wholesome rôle in respect of co-education, the Mosque school will be more economical and cost-effective than conventional primary education. The Imam of the mosque will be given a honorarium for the help he will provide in teaching the students. But his status as head of the Mosque and his place in the village community will be duly ensured. According to Education Policy twenty sets of textbooks and copies of the Holy Quran will be provided in each Mosque school for lessons to the students. The most important feature of this programme is that students qualifying from the Mosque schools will be eligible for admission to Secondary schools in the formal system. They will also be transferable to the formal system at any stage. It is also intended to make use of the Mosque for the education of out-of-school youth and adults. Out-of-school youth of the age-group 10-15 who normally work during day time in the fields or lend a helping hand to their parents in other

professions will be given a 2 hour elementary course between 1 to 4/5 p. m. (between Zohr and Asr prayers) and a 2 hour learning programme for adults is planned after 8 p. m. (after Ishaa prayer). In villages where there is no electricity, a petromax lamp will be provided.

Since the Mosque provides a covered area, mats and other facilities, there will be no need for development expenditure. Upkeep of the Mosque and its maintenance is the responsibility of the community. The government is required to provide only non-development expenditure which has been calculated as follows per Mosque school and per year:

Salary of one trained teacher	Rs. 400 x 12	=Rs. 4 800
Honorarium to the Imam	Rs. 150 x 12	=Rs. 1 800
Contingent expenditure on books, blackboard, etc. per year	--	=Rs. 1 400
Annual expenditure per Mosque school		=Rs. 8 000

The recent experiment of self-help Maktabs

As part of a literacy drive in 1980 in the District of Gujrat it was decided to establish Maktab schools in Mosques on a self-help basis. The local representatives and the officials in the District were consulted and a programme was drawn up. The District of Gujrat has been divided into 15 Rural Development Markazes (Markaz is an Urdu version of the word Centre) and each Markaz was assigned to set up at least five Maktab schools. Since a system of elected representatives of local bodies had been established on sound footings, the elected representatives in 15 Markazes were able to open 77 Mosque schools or Maktabs on a self-help basis. In each case a Masjid Committee was formed by the local population which raised necessary funds for the construction of additional room where needed and for providing other expenditure for the Maktab. The results of these efforts were so encouraging that within a short period these Mosque schools achieved the enrolment of 2858 pupils with an average of 38 students in each Mosque school (as against the proposed figure of 20-30 in the National Education Policy). In actual fact the enrolment ranged from 20 pupils to a maximum of 135. The teaching in these schools is being performed by the Imam of the Mosque and where necessary by a locally employed untrained teacher. It may be pointed out that in view of the shortage of trained teachers and for the reason that most of the teachers do not like to go to unattractive or remote areas, the Provincial Education Department has already relaxed condition of PTC qualification for the recruitment of a primary school teacher.

In some of the Mosque schools, the average enrolment is much higher than in formal primary schools where the average is some 60 pupils per school. It will be relevant to refer to the setting up of the Mosque schools under the Education Policy. In the Punjab 144 Mosque schools had been opened by the Government in 1979-80. In 1980-81, another set of 138 Mosque schools is being opened. It is planned to open 150 Mosque schools in 1981-82 and 200 Mosque schools in 1982-83. Before launching the programme of admission in Mosque schools in 1979-80 certain steps were taken to ensure the success of the programme. These steps included the selection of dedicated teachers who could adjust to the new pattern. Naturally on account of sanctity attached to the Mosque, only a person with missionary zeal rather than a person who is merely interested in a job and a person more amenable to discipline

could succeed in this kind of a situation, particularly when the head of the institution (Mosque) does not happen to be a full employee of the Department. An equally important aspect in this context was the selection of suitable Mosques to initiate the opening of first batch of 144 Mosque schools. It was also important to provide training to both the primary trained teacher and the Imam of the Mosque to build up proper understanding and a two-way communication between the primary trained teacher and the Imam. As such a combined training programme was organised for the teachers and the Imams of the Mosque schools. Evaluation reports on these schools are not yet available and as such it is premature to comment on their functioning. Comparison can however, be drawn as to the expenditure on these Mosque schools and those Mosque/Maktab schools established by the local community on self-help basis.

Realising the rôle of the Maktab schools, the Government decided to provide encouragement to the private efforts as it would eventually reduce the stress on public development as well as non-development expenditure. The case of Maktabs/Mosque schools run on self-help basis was examined in relation to other primary schools, Maktab schools and Mosque schools established under the Education Policy and it was found that the expenditure on Mosque schools on self-help basis was far more less than any other type of school as is seen from Table 3 below:

Table 3. Expenditure on formal schools and the Mosque/Maktab schools

Type	Number	Students	Recurring Expenditure	Average No. of students	Cost/ school	Cost/ student
Primary school	34 000	20.00 lac	70.00 crore	60	20 000	350
Maktab school	401	12 030	792 490	30	1 976	66
Mosque school	144	4 320	803 520	30	5 580	186
Maktabs on self-help	77	2 858	138 600	38	1 800	48

Note: Expenditure is in Rupees which is approximately 1/10 of a US $. Similarly one million is equal to ten lac and ten million is equal to one crore

Consequently a proposal was placed before the Planning and Development Department on August 3, 1980 to bring these Mosque schools at par with the similar Mosque schools set up by the Government with the following rationale.

(i) Up to enrolment of 35, a recurring grant of Rs. 150 per month should be given to the Imam of the Mosque, who, at present is teaching both boys and girls.

(ii) When the enrolment exceeds 35, an untrained middle/matric teacher available from the same village should be appointed to assist the Imam and he should be given a stipend of Rs. 150 per month.

(iii) Since it will cover classes I to IV, the school should be recognised by the Education Department and should be supervised by the staff of the District Education Officer so that a boy or girl can have his or her admission

guaranteed in a regular primary school in the next class after taking a prescribed level of examination. The cost per school in this case would range from Rs. 1,800 to Rs. 3,600 per year on the basis of teachers employed in one Maktab as compared to recurring cost of Rs. 20,000 in the formal primary system.

(ii) A modest grant for equipment of Rs. 2,000 per Mosque should be allowed for the purchase of necessary equipment. The rest of the expenditure for the construction of rooms, etc. should be left to the Mosque Committee.

The proposal was approved by the Government and the Education Department was asked to review the progress for four years and extend the operation to the scheme if found feasible. It will be then that this scheme would be replicated. It is too early to say anthing about the operation of the scheme. One thing however, is certain: the expenditure incurred on Mosque schools is much less than the expenditure per pupil in a formal school. In a developing country like Pakistan, where the resources are already under heavy constraint, the Mosque school seems to be the most important instrument to improve the educational profile of the Province and the country.

CONCLUSION

The Mosque as an institution of learning has withstood the onslaught of time. The very fact that even now it is being used for educational purposes leads us to think that it has an inherent potential which the modern formal education has only been able to weaken but not to destroy completely. This poses serious questions to planners, educationists and scholars. Should this community-based system be allowed to flourish afresh as an alternate means of education when financial resources do not permit further stretching of the formal system? Has this system not a sufficient ingredient of equity and relevance? Can it serve the purpose of life-long education?

One will find answers to these questions which could not be dealt with here due to the limited scope of the present study. Although much has been written about the Muslim system of education, a lot remains to be exposed to precise diagnosis, highlighting the good and weak points of the system and determining the degree to which it could be gainfully employed. A large-scale survey will be of paramount importance about the facilities which Mosque education can afford. This might require resources and services of experts for programming and processing the data so collected.

Appendixes

Appendix I

National aims of education and their realization

"Aims of education are guide posts which provide purpose and direction to the educational system. Obviously they should be consistent with our faith, national ideology and aspirations. Since aims have to provide clearcut framework, selection of the same need to be made boldly and with clarity of thought in order to provide a sound and meaningful base to the educational effort in the country. Consequently, the Government have decided to adopt the following aims of education for the nation :—

(a) To foster in the hearts and minds of the people of Pakistan in general and the students in particular a deep and abiding loyalty to Islam and Pakistan and a living consciousness of their spiritual and ideological identity thereby strengthening unity of the outlook of the people of Pakistan on the basis of justice and fairplay.

(b) To create awareness in every student that he, as member of Pakistani nation is also a part of the universal Muslim Ummah and that it is expected of him to make a contribution towards the welfare of fellow Muslims inhabiting the globe on the one hand and to help spread the message of Islam throughout the world on the other.

(c) To produce citizens who are fully conversent with the Pakistan movement, its ideological foundations, history and culture so that they feel proud of their heritage and display firm faith in the future of the country as an Islamic state.

(d) To develop and inculcate in accordance with the Quran and Sunnah, the character, conduct and motivation expected of a true Muslim.

(e) To provide and ensure equal educational opportunities to all citizens of Pakistan and to provide minorities with adequate facilities for their cultural and religious development enabling them to effectively participate in overall national effort.

(f) To impart quality education and to develop fully according to their capacity, each individuals potentialities, through training and retraining and to develop the creative and innovative faculties of the people with a view to building their capability to effectively manage social, natural and productive forces, consistent with the value system of Islam.

(g) To provide a minimum acceptable level of functional literacy and fundamental education to all citizens of the country particularly the young, irrespective of their faith, caste and creed in order to enable them to participate productively in the total national effort.

(h) To create interest and love for learning and discipline among the youth and to ensure that every student is imbued with the realization that education is a continuous and a life-long process.

(i) To promote and strengthen scientific, vocational and technological education, training and research in the country and to use this knowledge for socio-economic growth and development thereby ensuring a self-reliant and secure future for the nation. "

Appendix II

Extracts from religious books (pp. 54, 55)

It is Islam that seems to offer an exception, what W. C. Smith calls "apparently the only religion in the world with a built-in name". Our titles of Mahometanism, Muhammadanism, Musulmanisme, Islamisme, are all inaccurate and disliked by Muslims, for they claim that they do not worship Muhammad and their religion is not centred upon him. The faith is called Islam in the Qur'an. "The true religion with God is *al-islam*" (sura 3, 17/19). Islam means "submission", "surrender" to God, and a Muslim is a surrendered man. The word used here for "religion" is *din* and, not surprisingly, we find reference to "the chaos of meanings given by the Arabic lexicographers".[2] The chief of these meanings is a native Arabic word meaning "custom" and "usage". Once again we are back at tradition and custom, and a modern Muslim writer claims that Islam is not a religion but a challenge to all religion, and it is basically a "code of life" *(din)*.[3]

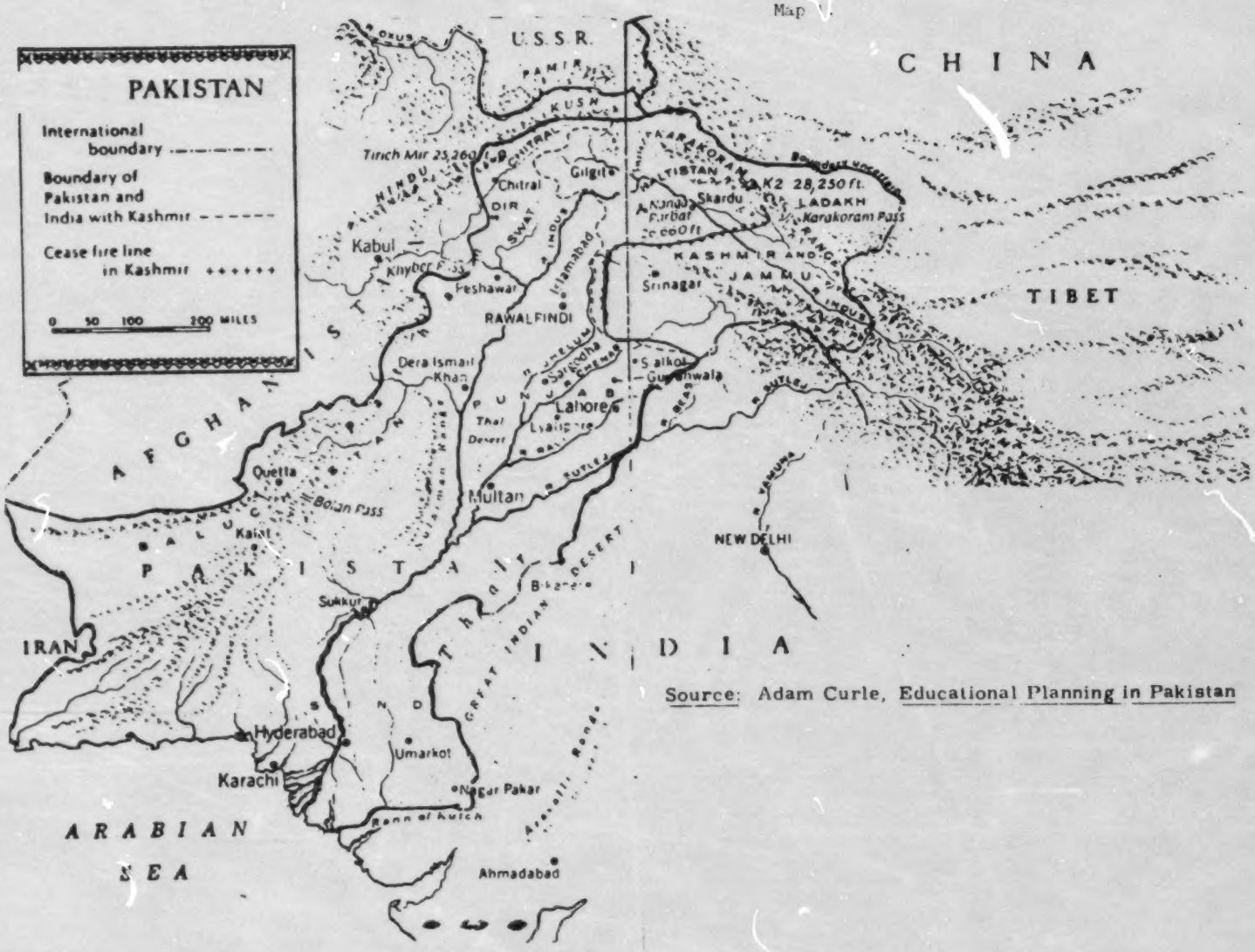
Din is used particularly of Islam, which is "the true religion with God", including faith but also almsgiving, fasting, pilgrimage, and right conduct. So Islam is the custom which surrenders to God and Muslims adopt such an age-long attitude as the "true religion".

Islam usefully illustrates the social side of religion, since Muslims are a worshipping community. There has been a strong tendency in the West to consider religion as a private matter, and so of no concern to social historians. Plotinus wrote of "the flight of the alone to the Alone", and a modern philosopher, Whitehead, declared that "religion is what the individual does with his own solitariness". Islam would strongly oppose such a notion, and private experience does not form more than a part of any religion.

In Islam the community or people *(umma)* perhaps began as a small or closed group, to which the word of God had been sent as to other *ummas* in the past. But after the establishment of a politico-religious community in Medina, and the conquest of Mecca and the rest of Arabia, the *umma* came to embrace all Arabs; and then all Muslims beyond that country. The community of the Arabs became the community of all Muslim people, and down the ages the brotherhood of Islam has been famous. The effect of this community upon legislation and political theory was great, and its details are far beyond our scope here. It must suffice to point out that while the Muslim communities originated as small and deviant groups, they were astonishingly successful and they became dominant traditions. Although the law in Islamic empires allowed for the existence of tolerated minorities *(dhimmis)*, people of the covenant or obligation, yet their very integration into the general system showed that Islamic law covered all possibilities. The Islamic *umma* was not a Church, in the sense of a restricted group. It was the whole people and in theory it should be co-extensive with the nation and the Islamic world. In modern times difficulties have arisen with the growth of nation-states, and struggles of political and religious leaders for an "Islamic state". So far only Turkey has become "secular" on the European model, and even there the masses are still largely Muslim.

Islam also provides examples of specialist groups within a religion or a society. The Sufi mystics are not only individuals but communities, and in some instances their retreat-houses have been fortified monasteries. The *marabout* was originally a member of a religious and military establishment *(ribat)* dedicated to the task of converting the infidels. But while Sufis took religious piety to a different or deeper level, they were not sects in teaching heretical doctrines, or Churches different from the general body of the community. Like the Buddhist order *(sangha)*, the monks served to inspire the laity by their life and devotion.

Map



Source: Adam Curle, Educational Planning in Pakistan

Traditional education systems in some Islamic countries

Education is undergoing a transformation and people are asking for cultural identity or cultural foundations of education. Even in the international forums the concept of relevance of education has been gaining ground. Linking education exclusively with the economic development is no more stressed as it used to be just a decade ago. With the independence of a large number of countries during the past 30 years there has been a resurgence of moral and religious values in many countries as this not only provided basis for cultural indentity but also is an important vehicle for national integration. The traditional system of education in most of the Muslim countries still exists inspite of all efforts to popularise the modern or formal system of schools. Despite large-scale inputs, the formal system has not been able to attain the objective of universal elementary education in some of the Muslim countries. In addition the relevance of the formal education in relation to socio-cultural set up in some of the countries is being questioned. Efforts to modernise education have weakend the traditional system but have not succeeded in eliminating it. Many countries, even non-Muslim countries, are looking to their traditional system for supplementing the formal system. Either it is due to resource constraint or the strength of the traditional system or both that the educationists and the planners cannot look to any other alternate means for providing education. It is strongly felt that the emotional attachment of the people to religious institutions may be harnessed to universalise education but the modelities of the modren education should contribute towards the strengthening of the potentialities of the traditional system (Maktab or Mosque in the present case) and in no way it should cause any harm to the traditional spirit of the Maktab or the Mosque school.

In the following pages we shall briefly present a picture of the traditional institutions in various countries to illustrate their historical role in education. This includes includes even the traditional system of non-Muslim religious system.On account of the space constraint more information to draw a comparison between the systems cannot be given. Only important facts are given as an appendix to establish that the traditional system exists in one form or the other in almost all the

Muslim countries and it is for the educational planners to see whether there shouls be a linkage between the formal and traditional system or it would be advisable to allow its existance as a parallel system with an apex system of its own. In passing it would be necessary to point out that the traditional system had not been time bound. A person could get into the system at any age and at any time suitable to the individual. Secondly it incorporated the concept of education and work and was not degree oriented. Those interested might find these topics of some use for future research.

Brief history of Muslim system of education in the South Asian Sub-continent (India, Pakistan, Bangladesh) before August 1947

The Muslims ruled the subcontinent for over 700 years. Nearly half of the area of the present Pakistan, from Karachi to Sahiwal had been conquored by the young Arab General, Muhammad Bin Qasim in Hijrah 96 or the year 713 A.D., and thereafter this area had remained under the control of the Muslims till the begining of the 19th century A.D. The Muslims had brought with them the concept of education which was replicated throughout the subcontinent and it mainly revolved around the Mosque. A large number of Maktabs, Madrassahs, mostly based on the curriculum of Madrassah-e-Nizamia of Baghdad had been functioning. Elementary education was imparted mainly in the Mosques. Some large Mosques had arrangments for higher learning and provided boarding and lodging facilities to the students and the teachers. For the purpose of lodging, Hujrahs(rooms) were built around the courtyard of the Mosque. This depended on the size and the location of the Mosque. To quote an instance, the Badshahi Mosque (Royal Mosque) in Lahore which perhaps is the largest Mosque in the world had Hujrahs on the right and left sides of the courtyard. A similar style could be found in larger Mosques in Lahore and in cities now in India. The same is true in the case of the great Mosque in Delhi. In addition to the Maktabs or Madrassahs attached to the Mosques, the Maktabs had been established alongwith the shrines of saints or sufis (mystics). These Madrassahs were built and financed by the Kings and the nobles and even the community and the individuals. Opening of such institutions was considered as an act of piety and as such the rich people vied with each other for the opening

of Maktabs. Besides the above some scholars and elderly educated individuals including elderly women had started private teaching centres in their homes. No fee was charged in any of these institutions. In brief education was given by three means, Madrassah or Maktab, Mosque or Monastry and private houses typifying three forms of education with undergraduate and post-graduate courses, secondary education which obtained in grammer schools, high schools and private houses and primary education. There was an other unostentatious and unconventional mean for disseminating knowledge. Educated persons used to read aloud and others who could not read would listen to it. Thereafter the discussion would take place between those who had acquired knowledge through books and those illiterates who possessed accumulated experience.

The financing of the Maktab or Madrassah and Mosque school was done by the State as well as the private liberality in the form of cash grants or by endowment of land or property. The State and the nobles supported the scholars of repute. In addition there has been a custom that the Muslims during the month of Ramazan and on Eid festivals gave liberally in cash and kind to the Mosque and the Imams. It was also a custom that most of the families would send cooked meals to the Mosque in their locality not only for the Imam but also for the students and the travellers staying in the Hujrah of the Mosque. This practice was still being followed in some localities in Pakistan and possibly India also.

The course of studies in a place of learning included grammer, rhetoric, logic, theology, metaphysics, literature, jurisprudence and science. During the period of Mughal ruler Akbar, the teaching of crafts was also included as part of the studies. In the subcontinent there has been a well founded tradition amongst the Muslims that the child on attaining the age of four years, four months and four days was sent to the mosque for education and this occasion was celebrated and sweets were distributed. This ceremony was known as 'Bismillah' as the Imam would start his lesson saying 'In the Name of God'. With the opening of formal schools and prescribing the age of admission in a school, this tradition has been weakened if not dead.

With this system of education, the Muslims in the subcontinent had been able to achieve a very high percentage of literacy which is said to be 90 per cent. During the period of Muhammad Tuglaq, there were 1000 schools in Delhi and some of these were comparable with the modern universities. Alexander Hamilton mentions about the existence

of 400 schools in a small city like Thatta during the period of Mughal ruler Aurangzeb. Similarly when the British tookover Bengal, there were 80,000 educational institutions maintained through endowments or Waqfs (Trusts). A British administrator in the Punjab, Leitner admitted about a hundred years ago that the percentage of educated persons in most of the Districts was much higher than what was in the British period. Similarly Sir William Hunter acknowledged that 'the Muslims had been a great political and intellectual force. Their system of education was designed to produce men of learning of the highest order and the system of education introduced by the Muslims in India had been far superior to any other system of education'.

The system received a set back when learning of English became essebtial for getting jobs. Most of the schools opened were Missionry institutions propagating Christianity and these had the support of the Government(British Parliament had passed such a law). This aroused suspicions and Muslims stayed out of the formal system for a long time. Moreover, the endowments or the property given by the well to do people was takenover or confiscated which resulted in the weakening of the system. But the system continued to exist and religious education was imparted which kept the flame of freedom burning in the hearts of the Muslims. The role played by the Ulema (religious scholars) for the freedom of the subcontinent is by no means insignificant. In India even now two institutions of great importance, Dar al-Uloom, Deoband and Nadwatul Ulema, Luknow are functioning besides a large number of Mosque schools which are financed through the Waqfs.

In Bangladesh there are about 8 million children attending Primary schools out of a total of 12.5 million children of the age-group. There are 40,000 Primary schools besides 15,000 other institutions of Madrassah or Mosque type in which 200,000 children are studying. The teachers in these institutions are paid a nominal sum of money. In the areas now known as Bangla Desh, the Madrassah system started about one thousand years ago and is still playing the role to educate people. As earlier stated this system suffered a great deal at the hands of the British. At present Bangladesh has a population of about 85 million of which 15 % are non-Muslims. The number and type of Mosque schools for imparting religious education or otherwise in Pakistan has been discussed in the main body of the study. This also explains the number of institutions and students in religious institutions of higher level.

Algeria

France occupied Algeria in 1830. According to French sources there was a flourishing school system at the time of occupation. All the villages had schools and that all Arabs knew how to read and write. There have also been higher schools of madrassah type in three major cities. A large number of French nationals had been settled and given lands in Algeria and as such the French introduced the system of education which was prevalent in France. This was bound to different and inimical to the traditional Islamic education and the Arabic language. The French was used as a medium of instruction and Arabic was taught as a foreign language. Algerians have a long history of resistance against French domination. In the field of education in the early 1930's the ulema (religious scholars) established in the teeth of official opposition, private "Koranic" schools in mosques and similar buildings. In these schools they taught Quran, Arabic language and all modern subjects through the medium of Arabic.'French was studiously excluded'. The French put a number of restrictions on these schools which included even the trials of teachers for not teaching according to the prescribed curriculum. By 1950, the 'Koranic' schools had a total of 16,256 pupils including 5696 girls. As an apex to the system there was the Ben Badis Institute in Qastantina (Constantine) which in that year had 720 students. Graduates of this Institute proceeded for higher Arabic and Islamic education at Zaitunnah in Tunis or at the al-Azhar Cairo.

The author of 'Islamic Education', A.L.Tibawai, summing up the history of Algerian education says:" Apart from the French schools, private education is under the control of the ministry foundations. This comprises the strictly Koranic schools as well as newly established Islamic institutions attached to lycées which teach through the medium of Arabic. There is a project for establishing a faculty of theology at the University of Algiers to serve as the apex of this school system. In 1967 a maximum of thirty thousand algerian pupils were at the schools classified as private. Except as indicated above state secondary education is still run as under the French".

Appendix IV

Mr. L. Yaici, consultant at IIEP from Algeria supplemented the information about the formal system. According to 1977-78 figures there were 2,894,084 children attending 8,380 primary schools having 77,009 teachers. The course content in the formal system includes reading, writing, arithmatic, religion, science, history and geography. In the subject of religion in addition to the Quran, teaching of civics is also included. In these schools for the first two years education is imparted in Arabic and French is the medium of instruction from the 3rd standard The population of Algeria in 1979 was estimated to be 17,825,000 of which 60 per cent is rural.

Cameroon

According to 1976 figures the population of Cameroon was 7.6 million. But it is estimated to be 9 million in 1981 of which 20 per cent is Muslim. The number of children age-group (6-14 years) is estimated to be 1,750,000 of which about 1,000,000 children are attending the formal schools. This works out to be about 65 per cent of the age-group. There are Coranic schools run by the Muslims in which 60,000 children are studying (1976 figures). These schools have been in existence for a long time, much before independence in 1960. (These figures have been supplied by Mr. J.M. Membara Atangana, a fellow trainee in the IIEP from Cameroon).

Djibouti

Djibouti has an area of 23,200 square kilometers. It became independent on 27th June 1977 from French occupation. In 1976, its population was reported to be 250,000 of which 160,000 lived in Djibouti city. But according to fresh estimates the population is said to be 350,000. The adult literacy rate (French) is about 17 per cent. According to latest information as given in 'The Europa Year Book, A World Survey, 1980, Volume 2, there are 13,011 pupils in 37 primary schools and 3,408 pupils in six public secondary and technical schools. One third of the school age population attends 'Koranic schools'. According to Daily Herald Tribune, dated 10th June, 1980, Kuwait is building up series of Mosques and schools. Likewise Saudi Arabia has proposed assistance for changing the system of education. Djibouti is overwhelmingly a Muslim country.

Appendix IV

Indonesia

Indonesia has a population of 140,296,300 persons of which 82 per cent are Muslims. Indonesia is one of the countries having a large system of traditional or the Islamic system of education side by side the formal system of education. According to official report of the (BP3K as it is called in Indonesia) Ministry of Education and Culture, in the year 1979, there were 21,176,778 students in the formal school system at Primary level. The number of Primary schools during the period under reference stood at 101,541. The period for schooling in Primary level is six years. Simultaneously there is another system continuing under the Ministry of Religion. This can be described as a four-tier system. The 'Madrasah Ibtidaiyah' which is comparable with the formal Primary school system is for six years, the Junior school level which is for three years is called 'Madrasah Tsanawiyah, the third level which is comparable with Senior Secondary school level is called 'Madrasah Aliyah' is also for three years and the fourth tier is in fact for higher or Masters level. For Master's degree one has to study for five years in Institute of Islamic Religion (in Indonesian Bahasa it is called IAIN- Institute Agama Islam Negeri). To become a teacher one can join Islamic Teacher Training School for two or three years after completing education from 'Madrasah Tsanawiyah'. The curriculum in the Madrasahs under the Ministry of Religion is biased towards Islamic subjects. It may however, be noted that so far the status, importance and credibility of certificates, diplomas and degrees of religious institutions are concerned they carry equal weight as those given by the formal educational institutions. At present there are 18,672 Madrasah Ibtidaiyah with 2,534,869 children. This shows that the traditional system is not only surviving in Indonesia but is contributing a great deal towards the educational needs of the people.

(Note: The documents referred to in this note were made available by my fellow trainees in the I.I.E.P from Indonesia).

Appendix IV

Malaysia

Religious education is a part of the curriculum (Islam, Christianisty and Buddhism etc) and for this students have been re-grouped according to their religion. Informal teaching of the Quran is done during the second half of the day (children studying in formal school in morning classes study the Quran in the afternoon and vice-versa). This kind of education takes place at the Madrassah or the Mosque. The religious teachers are paid an allowance by the Government. Some children study the Quran at their homes for which they pay to the teacher. The Madrassah and Mosque are built by the Government (not by the Ministry of Education) and the maintenance of their buildings is done by the community which provides funds through donations from the local people who come for Friday prayers.

Morocco

Morocco was brought under the French control in 1912 as a protectorate and a small area was reserved for the Spanish protectorate. The schools of the Muslims that were then in existance were all of traditional type. The Quranic or the msid (a corruption of Masjid, Mosque) school, very much like the Kuttabs elsewhere, was typical primary school followed by the Madrassah as the next and the final step in education. Distinguished among the higher type of school was Qarawiyyin at Fez which had been established over a century before al-Azhar in Cairo. It remained a regional Madrassah and did not attain recognition like al-Azhar. The French and Spainiards had supplanted their systems and went to the extent of using divisive tactics by emphasising linguistic and social variants between the Berbers and other people. Instead of using Arabic as a medium of instruction, the Arabic was taught as a foreign language.On the contrary they gave a lavish support to Jewish educational institutions established for the Jews after their expulsion from Spain. In 1927 national rising started in Spainish area for cultural liberation which extended to French areas as well. The Independence Party (Istiqlal) took up the task of educating the Muslims and a network of Qurainc schools was built. They were able to start 100 such schools.

According to 'Comparative Education Review' (June 1980 University of Baffalo, New York) the 'traditional Quranic schooling begins in the msid, as the school is generally known in the cities; elsewhere it is referred to as the mahdar, jama'a, m'ammra, or kuttab. The msid may be an annex to the local mosque or a small-or medium-sized room provided for the fqih by the community. In contrast to historical description, the present-day msid enrolls primarily young boys and girls begining at about 4 or 5. There appear to be no current statistics on the number of msids in Morocco, but an informal survey indicates that nearly all rural and urban communities have msids, although these appear to be in greater numbers in areas with a greater concentration of population..... There are essentially two kinds of msids in present-day Morocco: the traditional msid, run by a fqih on public property attached either to a mosque, a zawia, or in a locale provided by the community, his income drawn largely from the direct support of public donations; and the modern msid, which is run by the fqih - "entrepreneur" whose msid is located in rented quarters and whose income is drawn from tution fees paid by his students.'

Niger

Niger is a country located in west Africa having a total population of 5152400 inhabitants of which 95 per cent are Muslims according to 1979 statistics. The number of children (age-group 7-12 years) who should be in Primary schools is estimated as 831300 but in fact only 187151 children are enrolled. This figure includeds the number of children who are attending the Madrassah, which is a system of religious education. Out of the 1471 Primary schools, 28 schools are of Madrassah type in which 4884 students are enrolled. This includes 1612 girl students. There is no distinction being made on the basis of formal and non-formal system and the students can join higher levels without any difficulty. Similarly the teachers have the same facilities as those in the formal system. It is interesting to note that the average number of students in the formal school works out 127 while the average in the Madrassah is 174. If we take the expenditure on both the institutions being the same the Madrassah type schools will be more economical on account of better proportion of enrolment. Some parents prefer to send their children to Madrassahs to make them better Muslims.

Sri Lanka[1]

The Pirivena, in Sri Lanka is a system of Buddhist religious education through monastries which has been in existence for more than two thousand years. This system has been meeting the neds of the society in the past. In these monastries subject like humanities and crafts including archetecture were taught. The temples of Anuradhapura, Polonnaruwa Sigiriya and Kandy were places of advanced Pirivenas. All the Pirivenas have been and are being financed through endowments of lands by the people and the Buddhist rulers. In 1960, two such Pirivenas were promoted as Universities. These are among the 8 universities of the countries. Presnetly a large number of Pirivenas is scattered throughout the country and providing the Primary education to the Buddhist monks and for classes above class five, the education is provided to other students. No fee is charged in these Pirivenas and the teachers are now being paid by the Government. They prepare students even for the university examinations. This system is regulated through a legislation. The Pirivenas are of two typse. The small Pirivenas normally have 300 students while the larger Pirivenas can have students above 2000. In Pirivenas, the classes are conducted throughout the day. The classes are held in the evening also. The system which is basically religious has successfully been integrated into the general system of education, saving a lot of expenditure from lower secondary to the university level. In some quaters there is feeling that the religious institution has lost its original colour and deviated form the path making it difficult to restore their relgious position.

(1) Sri Lanka is included in this survey for emphasis on traditional education although only a minority of its population are Muslims

Appendix IV

Sudan

Sudan is said to have its own script which dates back to ancient kingdoms of Nabata and Merowe. The modern concept of education started with the Koranic schools in the seventh century. The Koranic schools in Sudan are called Khalwas . It has been and still a private system of education functioning under the responsibility and initiation of the Shiekh (Imam). The Shiekh constructs a special room called 'Khalwa' and invites the childrenof the village, town or city to come and learn their religion in addition to reading, writing and the rudiments of arithmatic. Generally the education is imparted free. But sometimes when a pupil completes the learning of Holy Quran he makes an announcement, called 'Sharafa' and collects money from his relatives to be handed over to the Khalwa. The pupil keeps some amount for himself as an incentive. In addition the Shiekh as being an Imam of the Mosque receives gifts from the community for his living. The Khalwa is attended both by the boys and the girls until they learn the Quran by heart, or sometimes, a part of it. In a matter of comparison to formal education, the education imparted in the Khalwa is equivalent to grade III and IV, according to the standard of the pupil. Each child learns according to his ability but in general thier standard of education is higher than the children of the same age studying in the formal schools.
There are 2230 Khalwas in Sudan with about 103,156 pupils.The enrolment works out nearly ten per cent of the Primar age group. In order to integrate the Koranic schools with the formal system, the Ministry of Education has recently introduced a new type of school This is called complementary school and has only two grades, i.e., V and VI of formal system. The students from the Khalwa after taking an examination in Arabic language, arithmatic and religious studies equivalent to the level of grade IV are admitted to complementary school for further education.(I)

"In Sudan, as elsewhere, the mystic orders played an important part in education as well as in the general revival movements...On the whole it may be said that the Zawiyah was peculiar to the mystics. On the other hand, the Khalwah was not the preserve of any particular teacher though generally associated with the faki, a corruption of faqih, which means one learned in jurisprudence". (2)

(I) Source: Mr. E.R.O.Talbala, Ministry of Education, Sudan(Trainee in in I.I.E.P 1980-81).
(2) 'Islamic Education', by A.L.Tibawai, 1972, London, pages 124,125.

Tunisia

Like any other Muslim country Tunisia had its own traditional school system with its apex at the Zaitunnah Mosque college in the city of Tunis when took control in 1881. Just before passing over to French, the Ottomon Empire had established Sadiqi college in Tunis in 1875. In 1881 there were only 200,students in this college, while Zaitunnah together with primary Kuttab schools below it, had some twenty thousand students. The French favoured their system of lycée and preferred its students for employment over those of Zaitunnah. The Tunisian Muslims in order to improve the standard and quality of Zaitunnah established another school called Khalduniyyah which provided further training to those qualifying from the Zaitunnah. This was done in 1896. Some ten years later they started reformation of the Kuttabs with a remarkable success. In French reports the reformed schools were called écoles Coraniques, while in loose terminology the traditional Kuttabs are called mosque schools because many of them were run in mosques or their precints. Education was one of the main cause of grievance which resulted in the upserge against the French. This was a genuine fear not only of frenchifying the future generations but also of weakening their Islamic faith and tridition. The Quranic schools at a later date had been incorporated in the national system. With the association of Primary and Secondary schools with Zaitunnah, it became an institution solely concerned with higher religious education. On the establishment of University of Tunis in 1960, Zaitunnah became a constituent college for Islamic law and religious studies. The Tunisian system of eudcation has undergone a considerable change after its independence. The purpose of this brief reference is to throw some light on the historical role of the Mosque in education and also the importance of religious education.